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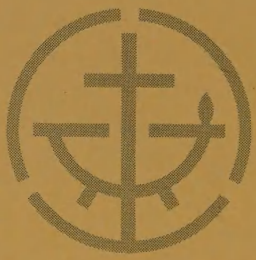

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FINDING CHRIST

What discovery is comparable in thrill or importance to finding Christ? Believing profoundly that the discovery of the true nature of Jesus is a matter of critical moment in the life of the individual and of the race, Dr. Brandt here examines with the utmost skill the two possible views of the Galilean. He takes up the negative side and deals with such notions as the one which says that Christ was an invention of Gospel writers—a notion all too prevalent today—and then passes to a consideration of the positive findings and the credibility of the New Testament records. A glance at the contents of the book will show the extent of his treatment. All in all, one finds here a compact, clear, burning statement of a matter of supreme importance.

FINDING CHRIST

FINDING CHRIST

By

JOHN L. BRANDT, LL.D.

Author of

Turning Points in Life, Marriage and the Home, Soul Saving Sermons, Great Bible Questions, Etc.

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INTRODUCTORY

FINDING CHRIST

GREAT interest is connected with all striking discoveries, whether in geographical research or physical science, mechanical inventions or materia medica. In all great discoveries, there is either material, intellectual or spiritual gain, but what geographical survey, scientific discovery or mechanical invention can compare with the discovery of Christ? All discoveries will sink into insignificance if we can make sure that in finding Christ we have indeed and in truth found the long promised Messiah, the Son of God and the Saviour of Man.

Some of the greatest intellects of the world have spent time and fortunes in search of hidden secrets and treasures, whether in the air, the sea, the earth or the universe, and when a great discovery is made, the fact is heralded around the world and great honor and sometimes great awards have been given to the discoverers.

A man, named Andrew, nineteen centuries ago,

declared, "We have found the Messiah, which is being interpreted Christ." John 1:41. The following day a man named Philip declared, "We have found him of whom Moses in the Law and the prophets wrote, Jesus of Nazareth." John 1:45. From the early history of the Jews, down through the centuries, they looked with high hopes for the coming of one who would bring to them countless blessings; their children were taught the prophecies and precious promises of the Scriptures about the coming of the Messiah, who would be heaven-sent as their Deliverer and the Prince of Peace, and now Andrew and Philip declare they have found him, dwelt with him and seen him.

In Paul's address to the Athenian Philosophers he said, "That they should seek God, if haply they might feel after him and find him, though he is not far from each one of us: for in him we live, and move, and have our being; as certain even of your own poets have said, For we are also his offspring."

The materialistic tendencies of today have caused a weakening of faith in God, in so much, that many are at sea upon the questions as to whether there is a God, and if so, where is He, and why does He not make Himself known beyond any possible doubt of His existence?

I conceive the greatest problem in life is not in proving there is a God, but in finding Him, and with that purpose in view, the author of this book has made an honest effort to examine the claims of Jesus of Nazareth to be Christ, the Messiah, the Son of the living God. These great claims of Christ are true, or else he is either an ignorant man, a crazy man or an impostor. The first disciples believed him to be Christ, the Messiah; the Apostles preached him as Christ, the Messiah; the Jews condemned and crucified him because he claimed to be Christ, the Messiah; the Christian Church is built upon this claim and upon it Christianity must stand or fall. Does history substantiate this claim?

I have used the thoughts presented in this volume in addresses before audiences on both continents and the South Seas, and in public discussions with a Rationalist and have had many requests for the publication in book form and am now sending it forth hoping it may strengthen the faith of Christian people in Jesus Christ as their Lord and Saviour; to help students and young people who are in search of the truth; to aid those who may have some doubts about the divinity of Christ in finding the truth and to refute the gainsayer who is blind to the greatest facts of history.

FINDING CHRIST

THE PROPOSITION STATED

I SET down as propositions, certain definite, historic and well-established facts.

FIRST: There is in the world a character by the name of Jesus Christ. This character is enshrined in art, emblazoned upon the pages of literature, built in architecture, and is in the minds of thousands of millions of people.

SECOND: There is an institution called the "Church of Christ," and in connection with it, there are two ordinances, Baptism and the Lord's Supper.

THIRD: There is a day called "The Lord's Day," consecrated to the memory of Christ risen from the dead. Among the first disciples of Jesus, there was the abolition of the seventh and the appointment of the first as a positive origination of the new religion.

FOURTH: There is a religion called Christianity, in which there are millions of believers who worship the founder of this religion. This religion has wrought great changes in the world, social, political, intellectual and spiritual.

FIFTH: There is a book called, "The New Testa-

ment Scriptures," with its twenty-seven little books bound up into one volume. This book purports to have eight authors. The Revised Version consists of 194 pages, and there are not five of them in which the sacred name of Christ does not occur, or is not in some way referred to; in some pages it occurs more than twenty times. This book contains the records of the life, death, crucifixion and resurrection of Christ, as matters of historic fact. This book exists, and whatever explanation may be made or theory advanced about its origin, it contains the portraiture of the character of one, Jesus Christ. It contains a multitude of parts but they constitute a unity. They contain different portraitures of the same character delineated by the authors from different points of view.

These are historic facts that are grooved into history. We might as well deny the existence of the sun and our own existence as to deny their existence. These facts are based upon the assumption that Christ rose from the dead and affords the only satisfactory explanation of them.

These facts that are in existence in this the twentieth century had a beginning some time and some place. They were in existence in the fifteenth, the tenth, the fifth and the first century but were not in

existence prior to the first century, therefore, they must have come into existence with the coming of Christ and the preaching of His Gospel as found recorded in the New Testament Scriptures. As some persons consider no argument conclusive without presenting the Negative, therefore, I shall examine the Negative before presenting the Positive.

THE NEGATIVE EXAMINED

WAS JESUS CHRIST AN INVENTION OF THE GOSPEL WRITERS?

DID Matthew, Mark, Luke and John, who wrote about Jesus, invent this story? It is before our eyes, and we cannot dispute it. This character of Jesus has entered into history, literature and men's thoughts, and all that we mean by civilization. It is a unique character in that it is perfect. The Roman judge found no fault in Him. There is not another character in all history like Him. This character is not only found in these Gospel books, but it is in many thousands of books. It was not only in the minds of the Gospel writers, but it is in the minds of millions of men. To claim that He is an invention of the evangelists, would necessitate the explanation as to how four writers, not given to writing books, were seized with the desire to write a dramatic story that has revolutionized the world. The antecedents of these men would make it impossible for them to invent such a character. The Hebrew mind at that period of history was not producing creations of

the imagination. They were not living in fancies. They were painting no pictures, writing no poetry, chiseling no statues, producing no dramas. These writers were common business men unskilled in literature. The life of Jesus, of whom they wrote rises far above the lives of the writers. No stream can rise higher than its source. How account for the height to which this stream has risen unless you have a source correspondingly high? Shakespeare was greater than any character he produced, and a bigger man than any one he pictured. If this story is an invention, how is it that such great scholars and writers as Socrates and Plato did not think out such a character as that of Jesus Christ, and write out the sermon on the Mount and give to the world such splendid parables. They had every gift that nature could bestow, and yet they produced no such character.

But these Gospel writers had a more difficult task than thinking out the character of Jesus. They had to think out a man who lived up to his teachings and claims. They had to invent a character in absolute harmony with his matchless discourses. Jesus Christ incarnates his doctrine. The best men and women of the world only approximate it and follow it afar off.

These men who wrote the Gospels were neither

great nor good enough to produce such a character. In comparison with Jesus, they were narrow-minded and insignificant. Measure their thoughts with the thoughts of Christ, measure their lives with the life of Christ, and see how far below Him they appear. They were fearful men, afraid of men's anger and criticism, but Jesus feared neither man nor death. They were slow to understand the Scriptures, but Jesus possessed full knowledge of the word of God, and all truth was hidden in Him. They were deeply prejudiced against the Samaritans and Gentiles, but Jesus leaped over all prejudices and told the parable of the Good Samaritan and had compassion on the Syro-Phœnician woman. From every point of view, these men were neither great enough nor wise enough to picture a taller man than themselves. They were not immoral men, yet they had not the spiritual power to portray a better man themselves. Here are four writers, and if Jesus Christ was their invention, we would have had four Christs instead of one. Notwithstanding different men with different environments and different characters, yet they all would write about the same Jesus with just such conceptions as mark their own interpretations of His love and acts for instance as has been suggested by four authors who have written about Satan. Byron's

Satan is cruel and severe; Goethe's is possessed of German culture; Milton produces a Satan that is puritanical, and only a woman could have produced the one written by Mrs. Browning.

If the four Gospel writers had invented Christ, there would not have been that unity of thought, and from their viewpoint they would have produced a Deliverer and not a Saviour. There is a great difference between writing about a person, living in their presence and inventing one. To have invented such a character, they must have formed an agreement to combine both the human and divine in perfection, and to produce a most benevolent character, combining greatness with perfect humility. They must have agreed in making the time, place and circumstances coincide. They must have agreed upon producing a spiritual kingdom that would encompass the world in its onward march.

But here we have four men, Hebrew in thought, producing a world character—four earthly men, producing a spiritual character. They make no comparisons and no analyses of qualities. There is no artificial creation such as we find in the mind of the ordinary historian and poet. They simply write down what they saw Him do and hear Him say. They never dilate on the greatness of His character or

enter fulsome praise of Him. There is no effort whatsoever displayed in the description of Him, and yet they manifest the most profound admiration of Him and seek to instruct in the principles of His religion.

Our conclusions must be that the loftiest genius could not have invented the character of Jesus, much less Matthew, Mark, Luke and John.

WAS JESUS CHRIST A MYTH?

Was Jesus a myth, like the Greek Thesus, or the Isis of the Egyptians, or Thor of the Scandinavians or scores of other myths that belong to fable, tradition and superstition? I think no scholar would support any such theory who is familiar with the history of Jesus of Nazareth and His influence in the world.

Myths are growths and originated and became complete before written history; they are found in rude pictures engraven on tablets and brick cylinders, but Jesus appeared long after the Hebrew race had a written history.

Myths belong to the infancy of the nation; had Jesus been a myth he would have antedated Abraham who lived more than 2000 years before Christ.

Myths require ages for their development, but Jesus appears at once fresh and complete in the

closing years of the Jews' national existence and abides through the centuries as the Man of Galilee. And what the evangelists write about him is what is said about him today.

Myths are grotesque and monstrous exaggerations of men and animals, strange, gigantic and unnatural, but Jesus appears as man with personality, thoughts and feelings of a man. There is nothing unnatural about Him.

Myths are racial and national,—Thesus is Grecian in every respect, Thor came from the dark forests of Germany, Isis, the Egyptian and Vishnu, the Hindustanese, came from the jungles and fierce beasts that make men fearful, but in Christ Jesus there is no trace or coloring that savor in the least of the Myth.

Myths defy all chronology; they cannot be dated; but the time that Christ appeared is definite. It was said of Jesus "and it came to pass in those days, that there went out a decree from Cæsar Augustus when Cyrenius was Governor of Syria"; His place of birth is recorded; His home in Nazareth is mentioned; the topography of the country over which He traveled is known and corresponds with the records of the Gospels. In so much that it is said: "We know

from whence this man is. Is he not the carpenter of Nazareth?"

Think of starting the story that the Apostle Paul was a myth! It would be just as reasonable to say that the history of Lincoln and Gladstone were myths as to say that Jesus Christ is a myth.

Therefore, our conclusion is that Jesus is no myth, that we have not followed cunningly devised fables.

WAS JESUS CHRIST AN IMPOSTOR?

Celsus, a celebrated Grecian philosopher, was the first to advocate this theory. This theory maintains that Jesus professed to be that which he knew he was not. That he deliberately and intentionally tried to deceive the world. Celsus claims that Christ learned many arts of deception from the Egyptians, from whose country He returned to His own, and by means of these magical powers, proclaimed himself a God and thereby deceived the people. Julian, the Roman Emperor, advocated the same theory. He called Christianity "a human contrivance badly put together," and "having nothing in it that is divine." He claims the followers of Christ delighted in fables and introduced a heap of wonderful works to give His religion the appearance of truth.

But the infidels of modern times are ashamed of this theory. There is not a prominent infidel in all Christendom that is advocating the theory of imposture. Even Tom Paine in "The Age of Reason," says of Christ, "He was a virtuous and an amiable man. The morality which He preached and practised was of the most benevolent kind." Strauss, the prince of skeptics says, "He remains the highest model of religion within the reach of our thought, and no perfect piety is possible without his presence in the heart." John Stuart Mill, in his "Three Essays on Religion," says, "Religion cannot be said to have made a bad choice as the ideal representative and guide of humanity."

Renan, in his "Life of Jesus," says, "In Him is condensed all that is good and lofty in our natures. All ages will proclaim that among the sons of men, there is none born greater than Jesus." Diderot challenges a company of infidels "to prepare a tale so simple, and at the same time, so sublime and touching as the tale of the passion and death of Christ, and whose influence will be the same after so many centuries." Theodore Parker gave this old theory, "imposture" a finishing blow when he said, "it would have taken a Jesus to have forged a Jesus."

What would these old time infidels, Celsus and

Julian think if they could hear the glowing tributes of these modern infidels? They would tell Celsus that his theory of imposture was long ago exploded and was fraudulent; and in turn, if Celsus would ask modern skeptics the present theory about Christ, not one could tell the accepted theory of today. No one that reads the simple biographies of Jesus with any degree of candor, will call Him an impostor. He had nothing to gain by playing the rôle of an impostor. An impostor could not invent a religion which makes every man better that accepts it; a religion, the model of which was found in Jesus who founded it. But I need not stop to explode the theory of imposture, for this has been ably done by infidels.

CAN JESUS CHRIST BE ACCOUNTED FOR BY HUMANISM?

Students of literature and history seek to account for men by heredity, environment and education. But here is a life whose streams have risen above all others. How shall we account for Him if we deny His divinity. It will be impossible to explain Him on the ground of heredity. We believe in the law of heredity, but the royal elements in the blood

of His ancestors had become so thin that we cannot possibly account for Him merely by heredity.

Neither can we explain Him by environment. We recognize environment has great power in the beginning of life, but Jesus Christ rose above the limitations and littleness of the environment of His day. He was Jewish only in race, but not in thought or character. He is a world character with a world program. In Christ, and in Him alone is the universal note. No one man of any age and race can be the standard for all men, to be the judge of men for all races and ages and to be the ideal of all human development unless he is more than man. Christ blends in himself all races, all ages, all temperaments and all types. He was born in the first century, but belongs to all centuries. He was born a Jew, but belongs to all races of men. He was born in Palestine, but belongs to all countries. Every man in the world who comes near to the heart of Jesus, will find it throbbing in sympathy with his own. No other character in the world has become contemporaneous with all peoples, nations and ages. Think of this man Jesus, a Jewish peasant and carpenter coming from obscurity with a superhuman dignity and with divine claims that have been supported by the historic developments of Christianity. He comes

as a new being with a new order of mind, taking a new part in human affairs. He speaks and acts as belonging to the whole race of man. He never shrinks from the limitations of human agency; a narrower sphere than the world never enters His thoughts.

We cannot account for Him on the score of education. We believe in the influence and power of education, but Jesus Christ attended no school save the village synagogue. He never studied in the universities of Tarsus, Athens and Alexandria. He never sat at the feet of the philosophers of Greece and Rome, and yet His knowledge and wisdom surpasses that of man. He is the only person that history has produced that the known forces that energize mankind can render no satisfactory account unless they accept His super-human character, and the facts of His life and teachings as recorded in the Gospels as those of one that actually existed and was copied from the life that was lived amongst men. No theory that fails to give the rational account of the origin of this portraiture can be accepted that fails to give an account of the origin of the Gospels. Why have the ages produced only one Christ? Nature is lavish in her gifts, and if Nature gave us Christ, why only one Christ?—one white

soul, one sinless life? Nature with all her lavish gifts could not give Him? "In the beginning was the word, and the word was with God, and the word was God, and the word was made flesh and dwelt amongst us." Christ belongs to the eternal and infinite, and you cannot date that. He belongs to the universal, and you cannot localize that. It is utterly impossible to explain Christ from the human standpoint. With all the learning and progress of the 20th century, why has not the world produced a better Christ? Germany produced a Luther, and claimed to have produced a super-human man. Why has not Germany produced a better than Christ? Great Britain has produced great statesmen, great artists, great authors and great preachers. Why has she not produced a better character than Christ? The United States of America, the melting pot of the world, has produced new types of humanity. She has produced a Lincoln, but she has produced no Christ. Great races of men have produced great characters, but not one has produced the character of Christ. There is but one Christ, but one Immanuel, but one "Lord of Lords," but one Saviour of men, but one who had power to rise from the dead, but one name given under heaven wherein we must be saved. I ask again how explain Him if we deny His deity?

THE POSITIVE FINDINGS: THE CREDIBILITY OF THE NEW TESTAMENT RECORDS

As to the credibility and authenticity of the Gospels and Letters comprising the New Testament Scriptures, we shall not ask for any process of reasoning that would result in favorable judgment, but shall ask for the same examination of facts as would be required to establish any writing of so great antiquity. Shall we accept as proof as to credibility of these Scriptures the testimony of contemporary writers and their immediate successors? Shall we accept the testimony of neutrals and the early opponents of Christianity? All the wisdom of the ages cannot afford greater proof of the accepted facts of antiquity. This process of reasoning will establish the authorship of the Memoirs of Christ.

There are divers writers in continuous succession from the days of the Apostles attesting to the truths of the facts of the Gospels. Some of these proofs we shall present without considering the internal evidence to support the genuineness of the authorship

of the books by the persons whose names they bear.

Let us examine the testimony of the Apostle Paul. Before Paul was converted to Christianity he was an unbeliever, a Pharisee, a blasphemer, a persecutor and a murderer. He made havoc of the churches. After his conversion he wrote thirteen letters to various churches. He repeatedly affirms that he saw Christ, 1 Cor. 9:1 "Am I not free? Am I not an Apostle? Have I not seen the Lord?" 1 Cor. 15:8. "And last of all He appeared to me as one born out of due season." Also compare both the 9th and 26th Chapters of Acts where he relates an account of his conversion.

All Bible scholars and nearly all the educated unbelievers in the world, who have studied the question of authenticity of Paul's epistles, accept without question, the one to the Romans, the one to the Galatians and the two to the Corinthians. What they admit as genuine we need not to prove. These documents were written within twenty-eight years after the resurrection of Jesus Christ and have all the value of contemporaneous testimony. To these may be added the other letters which some have admitted and some have questioned, but whose questions are of a trifling character. The epistles to the Thessalonians were written within twenty-three years after

the resurrection. I must speak one word as to the value of these epistles as historical documents. The apostle was enthusiastic in preaching the resurrection of Christ, but his enthusiasm was under control of a calm judgment. A careful perusal of these letters will convince any reader of the facts of our Lord's person, teachings, death, burial, and resurrection. From these considerations it follows that the churches at the time the epistles were written, accepted the records of our Lord's ministry, crucifixion and resurrection. It follows, therefore, if the apostle Paul wrote numerous epistles about Jesus that contained statements of falsehood instead of facts, it would surely have been detected and exposed by both the Jews and Romans. If Jesus had been a myth or man only, and had been metamorphosed into a divine Christ and simply the invention of His followers, it would have been exposed as false testimony.

Any one who will read these epistles clearly will become convinced that the facts stated by Paul are the chief facts accepted by Christ's primitive followers as recorded in the four Gospels and preached by the apostles after His crucifixion and resurrection. This being true, there is no legendary or ideal element palmed off on the early Christians, still less

a mass of stories instead of the real facts of the life of Jesus. We read in the epistles of Galatians, first chapter, of another gospel which Paul vehemently denounced—it was a gospel of false doctrines, not of facts. If it had been a gospel of legends he would have denounced it in the same manner. He wrote to the Romans (14:9): "For to this end Christ died and lived again that he might be Lord both of the dead and the living." He wrote to the church at Corinth (1 Cor. 15:3, 4): "I delivered unto you first of all that which also I received that Christ died for our sins, according to the Scriptures and that he was buried and that he hath been raised on the third day according to the Scriptures." He wrote to the Thessalonians, 2 Epistle 2:15 to "hold the traditions which they were taught whether by word or by his epistle." All this shows that the entire church had long accepted the resurrection of Christ as an unquestionable fact and was in possession of the facts of our Lord's life and teachings.

Paul affirms in the first epistle to the Corinthians, 15th chapter, the Lord "appeared to above five hundred brethren at once, of whom the greater part remain until now." When he wrote this (A.D. 57) the majority of these were still alive. Reference to the tables which show the average duration of life

will convince you that more than half that number ought to have been surviving. We are dealing, remember, with contemporary history, when it could have been impossible to substitute a false for a true account of our Lord's ministry. The fact that Paul speaks of Christ appearing to above five hundred witnesses at one time is certainly sufficient in number to establish the resurrection in any court in the world.

The Testimony of the Early Fathers of the Church

We call attention to Polycarp, the first Bishop of Smyrna, a disciple of the apostle John, a fragment of whose writings contains forty allusions to the books of the New Testament. (He lived to be eighty-six, and was martyred for his faith.)

We have the testimony of Barnabas, the companion of Paul in travel, who gives quotations from the Gospel of Matthew. Both Polycarp and Barnabas lived in the first century.

A very ancient document known as "The Teachings of the Twelve Apostles," claimed to be written in the last years of the first century, as a manual of instruction. This book contains passages which imply the use of the Gospels of Matthew and Luke and

gives quotations "As ye have received it in the Gospel of our Lord."

We have the testimony of Papius, Bishop of Hierapolis, a contemporary of Polycarp, who gives definite accounts relative to the composition of the gospels of Matthew and Mark. He conferred personally with some of the immediate disciples of Jesus, including John the Elder.

We next introduce the testimony of Justin Martyr, who was put to death for being a Christian under Marcus Aurelius, A.D. 166. He was born at the close of the first century in a Roman colony in Samaria. His family was Greek, he lived for a time at Ephesus, had a wide acquaintance with Christians, their churches and practices. Three of his writings are in existence, two apologies and one dialogue. The sources from which he draws his accounts of the life and teachings of Jesus, he styles "Memoirs of the Apostles" and describes the gospels as having been written by the Apostles and their companions. He refers to passages in both Luke and Mark. He mentions the Gospels, a title given to the four collectively. He says they were in public use in the churches and read on Sundays in their religious services in both city and country. The references in his writings are numerous, 196 of them referring to

things recorded in the four Gospels, and these citations were made less than a century from the close of our Lord's ministry.

Irenæus, Bishop of Lyons, A.D. 171, wrote an elaborate treatise against the heresies of that century. He speaks of the four Gospels as received by all the churches, and received exclusively. He tells us in detail that Matthew published a written Gospel among the Hebrews in their own language; that Mark, Peter's disciple and interpreter, published unto us the things that were preached by Peter; that Luke, the attendant of Paul, set down in a book the Gospel preached by him; and that afterwards, John, a disciple of the Lord, put forth his Gospel while he abode in Ephesus in Asia. Of the integrity of Irenæus there is no question. He was born in Asia, and spent the early part of his life in the east. He was a friend of Polycarp, the Bishop of Smyrna and a disciple of the apostle John.

In the latter part of the second century, Origen in his dispute with Celsus said, "Thus it is written not in any private book or such as are read by few persons only, but in books read by everybody."

We have substantially the same testimony from Clement, an eminent theological teacher at Alex-

andria, who makes mention of the four Gospels which have been handed down to us.

Tertullian, who was born at Carthage, in the middle of the second century, and who in defense of the Gospel of Christ speaks of the four Gospels from the very beginning and says they are coeval with the churches themselves, referring to the churches which the apostles themselves founded.

There are more quotations from the New Testament in Tertullian of the second century than to be found of the writings of Cicero in all the writers of more than two centuries.

Quotations of same import could be made from other Christians who lived in the early history of the church, but these are sufficient for our purpose.

These considerations prove that the body of traditions contained in our Gospels were accepted by the churches during the last twenty years of the first century, and within a period of only fifty years from the time of Christ's resurrection, and were in general circulation amongst the churches in the second century.

Testimony from some of the enemies: The Roman historian Tacitus informs us that in the time of Nero, the Christians who were tortured and killed by that tyrant, formed a great multitude. This was in A.D. 64. The younger

Pliny, governor of Pontus and Bythinia, under Trajan, reports to the Emperor in 111 A.D. that the number of Christians in that region was so large that the heathen altars had been well nigh deserted, and there was no market for sale of animals for the sacrifice. The Gospel was thus making progress in spite of legal measure to suppress it. Celsus, the first Gentile writer, who publicly opposed Christianity, refers to "the affairs of Jesus as written by his disciples," without doubt referring to one or more of the Gospels.

If the Gospels and letters of the New Testament were obscure writings or had no existence at the time, how on earth can we account for the credibility and authority of these defenders of the faith, who appealed to them and had the effrontery to insult their fellow Christians by falsehoods so easily to be detected, and how could the people who accepted their teaching be duped by so glaring an imposition? If these facts were lies instead of facts, where were the Jews all this time, and how would it be possible to escape a denial from so vigilant observers? Christianity did not make its headway in silence and secrecy, "for this thing," as Paul says, "was not done in a corner."

The passions and curiosity of men were alert; there was popular enthusiasm on both sides of the question. Christianity made such rapid progress that it called forth the most powerful opposition from

the Jews, and the imperial edicts from Rome. Under such circumstances, can you think for a minute that Christian writers would continue in the face of such opposition to proclaim a falsehood, oftimes hazarding their lives and paying the penalty by their death for giving their testimony when they could have been upon safe ground by keeping silent. The very fact that they incurred the hardship and persecutions which they suffered on account of their adherence to the Christian faith, give irresistible weight to their testimony. Strange conspiracy on their part to forsake all worldly considerations and comforts and expose themselves to shame and contempt and bring down upon their heads the condemnation of the political power for publishing a false report of Christ's resurrection! It would be an astounding conspiracy that promised nothing but suffering and punishment just in proportion as they were successful. Most extraordinary men to hazard their all to report what never happened and to suffer imprisonment for so doing! No person with any show of reason can gainsay our conclusion that the Gospels of Christ were universally accepted as genuine by the Christians in the first and second centuries, and this, too, in days when literary productions and manuscripts had to be copied by hand and required

several years to get into general circulation, unless by very special circumstances.

I might add before closing this chapter that most of the professors of New Testament exegeses, criticism and canonicity in our great universities, are in general agreement that though the original manuscripts were lost, yet results obtained from internal study and from definite conclusions reached by a full and impartial comparison with the results obtained by the study of the external evidence ascribes the Gospels to the apostolic age, and that the authorship is substantially as we have received it and as the accepted belief of the church.

JESUS CHRIST THE FULFILLER OF THE LAW AND THE PROPHETS

The various utterances of the prophetic Scriptures of the Old Testament with the rites and ceremonies of the legal dispensation have been realized in Christ Jesus. He claimed the fulfillment in Himself of all previous and long-timed Prophecy and Ritual.

At the beginning of his public ministry he went into the Synagogue at Nazareth, the roll of the Prophecy of Isaiah was given to Him. He read "The Spirit of the Lord is upon me.

Because he hath appointed me to preach good tidings to the poor;

He hath sent me to proclaim release to the captives,

And recovering of sight to the blind,

To set at liberty them that are bruised;

To proclaim the acceptable year of the Lord."

This quotation is made from Isaiah 61:1 and Luke records the Lord's reading of it in the fourth chapter. After the reading of this Scripture Jesus said "Today this Scripture is fulfilled in your ears."

He claimed that Moses and the prophets spoke of him. His one absorbing theme from his resurrection to the ascension was to explain the Scriptures that behooved him to suffer and rise from the dead. Said He, "These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and the Prophets, and in the Psalms, concerning me. Then he opened their understanding, that they might understand the Scriptures, and he said unto them, Thus it is written, that the Christ should suffer and rise from the dead on the third day, and that repentance and remission of sins should be preached in his name unto all nations, beginning from Jerusalem,

and ye are witnesses of these things." Luke 24: 45, 46, 47.

Christ undoubtedly taught that He was the end and object of the whole course of prophecy, providence and redemption that had been working through the ages and were fulfilled in Him. He said he came not to destroy but to fulfill the law and the prophets. The Prophets were God's spokesmen; they were the spiritual giants of their times; they had messages for the people of their day, and some of their messages were for all ages to come. Their prophetic utterances were not a kind of fortune telling to silence skeptics. They worshipped God and loved their people and sought to bring them back to God from their wanderings and idolatry. For this purpose they warned, scolded, threatened and denounced the vices of the people; they promised mercy and forgiveness when the people humbled themselves and repented toward Jehovah. They gave forth predictions, many of them that must always be fulfilled when people forsake God and go after the ways of sin and Satan. They, at times, rose in prophetic utterances that foretold of the coming of a Redeemer and the establishing of a new and better Covenant. These promises and prophecies became the engrossing subject for ages before Christ came,

and were fulfilled in Him, who took away the handwriting of ordinances, nailing them to the cross. Col. 2-14.

This fact alone separates Him from all other men. The hope of His coming held society together and preserved it from moral chaos. When He came, long chapters of prophecy were closed and the prayers of many ages were answered. He threw himself upon prophecy and challenged the world to search the Scriptures for they testified of Him.

When the prophets were in the spirit, they beheld the Lord before He came and the splendor of His reign. The writer of the epistle of the Hebrews explains that the prophecies and types of the Old Testament, with their rites and ceremonies, were the shadow of the good things to come; of these shadowy outlines, Jesus is the realization. The prophets foretold of the kingdom of God that was to come and that there would be a Messianic king, and of this kingdom, Jesus Christ claimed to be the King.

These prophecies cover the principal events in the life of Christ; they refer to the nativity, advent, the tribute of the kings, the flight to Egypt, the massacre of the Innocents, the desertion by His disciples, the false accusation, the miraculous power, rejection by

Jews and Gentiles, mocking, buffeting, scourging, persecution, vicarious suffering, patience under revilings, the purification of the temple, the triumphal entry into Jerusalem, a prophet like unto Moses, a priest like Melchisedek, betrayal by His own friend, betrayed for thirty pieces of silver, not a bone to be broken, death with malefactors, burial with the rich, casting lots for His vesture, the drinking of gall and vinegar, His spiritual graces, His resurrection, His divinity, His various offices, His universal and everlasting dominion, the conversion of the Gentiles, etc. The whole typology, predictions, moral teachings and earnest expectations of the great characters of the Old Testament converge in Christ Jesus and in Him alone, and all in perfect accordance with the records of the New Testament Scriptures and the facts of history. Peter and Paul, in their sermons, appealed to the prophets, and declared they were witnesses to Christ.

It is impossible to name a person before Christ or since the coming of Christ that fits into these prophecies as a glove fits on the hand, as does Jesus Christ. The fulfillment is as plain as if tongued and grooved. No other religion in all the world will hazard an appeal to prophecies to support its claims and acceptances. When Jesus came he foretold of his

own death and resurrection. He foretold the persecutions that would come to the disciples; he foretold the coming of the Holy Spirit, and said, "I tell you these things now that when they come to pass, ye may believe them." No man who reads these prophecies and their fulfillment can forego the conviction that they are fulfilled in Christ, and prove him to be the promised Messiah, the Son of God. If not fulfilled in him, I challenge any believer to produce the man in whom they are fulfilled. No other man in all history can compel the past to bear him witness like Christ. The past is full of Christ, and his coming was the one great event for which the world moved.

"The centuries bore Him in their arms long before He was fondled in the arms of Mary. Yearning people peered through the dim twilight of long and tedious years to behold His face long before it felt the gentle imprint of His mother's kiss. And, as in the ages of geology, all things prefigured and prepared for the coming of man, so in the ages of history, all things prefigured and prepared for the coming of Christ. He dominated the literature of the people who were the divinely appointed channel of His manifestation. All their history is His record, all

their song is His music. All their imagery is His glory." Hoban.

Now if an event is foretold centuries before it comes to pass and then when the time for fulfillment comes to bring that event to pass, this must be the work of Almighty God, or it is nothing, and we must be dumb and blind if we cannot see and believe.

JESUS CHRIST IS GOD INCARNATE

"And the word became flesh and dwelt amongst us, and we beheld His glory, glory as of the only begotten from the Father full of grace and truth." John 1-14.

"And without controversy great is the mystery of godliness; He who was manifested in the flesh, justified in the spirit, seen of angels, preached among the nations, believed on in the world, received up in glory." 1 Tim. 3-16.

Note the prophetic utterance of Isaiah 7:14. "The Lord himself will give you a sign, behold a virgin shall conceive and bear a son, and shall call His name Immanuel." This symbolic name was given to the child who was announced to the people of Judah as a promise that God would give them deliverance from their enemies. Matthew 1:23 quotes this

prophecy as being fulfilled in the birth of Jesus with the accepted meaning: "God with us."

> "The acknowledgment of God in Christ,
> Accepted by thy reason, solves for thee
> All questions in the earth and out of it."

God in Jesus Christ is the answer to all the deepest questions of man. It is the crux of the verdict of the relationship between God and man. All cults before Christ dealing with the incarnation were full of mystery and only expressed the desire of man's heart that some day there might be a reality upon which an active faith might be based.

What was the mission of Christ? What did He conceive himself to be? What His relationship to God the Father? What His relationship to man?

His eternal sonship and His world program seemed to have dawned upon Him in His early ministry when He stated, "If I be lifted up, I will draw all men unto me." John 12:32. And there appeared to be a growing recognition of His personality and of His understanding of God's will in Him.

It is evident from the oft repeated Scriptures that He believed Himself to be "The Son of Man" and "The Son of God," that He would offer Himself as a complete sacrifice to bring in the kingdom of God,

and that He was the fulfillment of the Scriptures in the office of Prophet, Priest and King.

The Son of Man.

He claimed to be the "Son of Man." We find this claim mentioned 81 times in Matthew, Mark, Luke and John. He was "The Son of Man" to be nourished as a man. "The Son of Man" to be tempted as a man. "The Son of Man" in the social brotherly sense. "The Son of Man" clothed with divine power to forgive sins and explain the Scriptures. "The Son of Man" conscious as man and as representative of the human race. "The Son of Man" in special relationship to God. He is the son of humanity in its largest and fullest sense. He became man that He might die for the sins of man that He might bring man to accept the mercy of God. "The Son of Man" with powers never before possessed by man and with a mission never before to be accomplished. He was an ideal character, a perfect character, a harmonious character; all that is beautiful in childhood, lovely in womanhood, noble in manhood are blended together in Christ Jesus. Others were racial in character, but Jesus Christ is universal in character. Not for Jews only, but for all the world. The desire of all nations.

The Son of God.

Jesus Christ is designated the "Son of God" twenty-eight times in the New Testament. To the man to whom He had given sight, He said, "Dost thou believe on the Son of God?" and the man said, "Who is He that I might believe on Him," and Jesus, "I that speak to thee am He." John 9:37. Jesus made a similar confession to the woman of Samaria. The author of the fourth Gospel concludes by saying, "These are written that ye might believe that Jesus is Christ, the Son of God, and that believing, ye might have life through His name." John 20:31. John's purpose is to show Jesus as the Son of God the Father.

When Christ asked His disciples, "Whom say ye that I am?" Simon Peter answered and said, "Thou art Christ, the Son of God." Matthew 16:16. Note that oft quoted scripture John 3:16, "For God so loved the world that He gave His only begotten son that whosoever believeth on Him should not perish but have everlasting life." When Jesus questioned the twelve "Will ye also go away?" Simon Peter answered Him, "Lord, to whom shall we go? Thou hast the words of eternal life and we believe and art sure that thou art the Christ, the Son of the Living

God." John 6:67, 68, 69. Martha confessed her faith in Jesus as the Christ the Son of God. John 11:27.

Jesus claimed to be the son and heir and sent last of all. Said He, "I came forth from and am come from God." John 8:42. He claimed to be equal to the Father. "He that hath seen me hath seen the Father. I am in the Father and the Father in me." John 14:9, 10. "In Him dwelleth all the fulness of the Godhead bodily." Col. 2:8.

He is set forth as the brightness of God's glory, and the express image of His person. He claimed to be the Messiah with all authority in heaven and on earth. "And Jesus came unto them and spake unto them, saying, All authority hath been given unto me in heaven and on earth. Go ye, therefore, and make disciples of all nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit; teaching them to observe all things whatsoever I command you, and lo, I am with you always, even unto the end of the world." Matt. 28:18, 19, 20.

He had authority and power to make known the will of God, to reveal God's love and goodness to man, to build the church, to bring in the kingdom of

heaven, to forgive sins, to heal the sick, to be the judge of the quick and the dead.

From these two expressions, "Son of Man" and "Son of God," we see both the human and divine in His nature. He was conscious of the divinity within Himself,—the human God, the divine Man, Immanuel,—God Incarnate. With this conception, we may understand how He may become the Saviour of all men and the meaning, "If I be lifted up, I will draw all men unto me." In this respect, He stands alone.

"The Word Became Flesh."

What word? has been asked. Every word that God has spoken. Every word of truth, every word of righteousness and every word of love. In the final analysis, love is the manifestation of God in the Incarnation of Christ. In Him we see the work of love. In Him we have a sure foundation for our hope of Immortality. In His teachings we may find the full meaning of the Incarnation.

"The Word Became Flesh."

God is in the world. He has always been in the world, and in Christ, gives a living manifestation of His presence. In Him, all things consist, and

without Him we should have no life, no light and no love. God is not far off; He is round about us, in us and sympathizes with us in all our experiences. Christ in the world to make us one with Him.

"The Word Became Flesh," that we might see God in Christ Jesus. No man hath seen God at any time. The only begotten Son, which is in the bosom of the Father, He hath declared Him. John 1:18. No man hath seen man at any time. We see the body, but not the man that dwells within. Have you ever seen man's reason, imagination, memory or will? No, but you see manifestations of them. No man hath seen electricity, magnetism, or gravitation, but you see the manifestations of them. The falling apple, the swinging needle, the electric light and whirling machinery declare these mighty forces unto us. If we cannot see these lesser forces, how could we expect to see God, the supreme force of the universe? We see God in Christ Jesus; He declares God to us; He manifests God's love to us. His relations to us are those of God; His love is God's love.

"The Word Became Flesh," that in Jesus Christ we might know more about God's will. Christ said it was His meat to do the will of his Father in Heaven. What will? The will of intelligence, the will of love,

the will of beneficence, the will of omnipotence, the will that none should perish, but that all should come to repentance.

One secret of the meaning of the incarnation may be found in the domain of our own souls. It is here that we are impressed by religious truth that is expressed in character and flows outward into life.

There are none like Him. It was said of old, "Unto whom shall we liken Him and unto whom shall we compare Him?" Not to the philosophers of Greece, for they recognized their sinful nature, their weakness and their ignorance. Socrates went about asking questions. Jesus went about doing good. Plato went about philosophizing with theories but few could understand. Jesus went about teaching works of truth, life and power that all could understand. None like Him amongst Patriarchs and Prophets for all are depicted as weak and sinful. None like Him in sinlessness, in wisdom, in character and in miraculous power.

Thus viewing Jesus Christ are we not constrained to say, "The Day Spring from on high has visited us," and the more we contemplate Him and His life, the more we are compelled to say as did Thomas, "My Lord and My God."

JESUS CHRIST A TEACHER SENT FROM GOD

Nicodemus said, "We know thou art a teacher sent from God, for no one can do these signs thou doest except God be with him." John 3:2.

Throughout the Gospels, Christ is represented as a teacher. "He opened His mouth and taught them saying"—then followed the great sermon on the mount. "He taught them as one having authority." Matthew 7:29.

He entered into the synagogues and taught. Mark 1:21.

He went about the villages teaching. Mark 6:6.

Jesus went up into the temple and taught. John 7:14.

We are told He taught on the Sabbath day; He taught them how to pray, He taught them by parables, He taught them forgiveness, He stirred up the people by His teaching. In the Great Commission He gave command to go teach,—"Go ye therefore, and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit; teaching them to observe all things whatsoever I commanded you; and lo, I am with you always, even unto the end of the world." Matthew 28:19, 20.

Luke describes his Gospel as a record of all that Jesus began both to do and teach. Acts 1:1.

A study of His teaching gives evidence that His knowledge is not of one who was merely man. His knowledge and wisdom had a scope that no other teacher before or since ever reached. The soldiers who were sent to arrest him said, "Never man spake like that man," and it may be said, never man thought like that man, never man planned like that man and never man's words produced an effect like that man. His teachings stand in a class by themselves in brevity, simplicity, originality and power. "Never man spake like that man" was a remarkable tribute to the power of Christ as a teacher. Their words imply that Jesus is pre-eminent amongst the teachers of men; that His words are incomparable. There have been great teachers amongst the Jews and Gentiles, great prophets, mighty orators, eloquent teachers, sage philosophers, but never man spoke like that man.

There were teachers before Christ who uttered great truths as scintillations of light, but it was left for Jesus to be the true light of the world. All truth is of God and Jesus is the very embodiment of truth. Wherever truth is taught it is a witness and manifestation of God.

To collect isolated truths from pagan writers and seek to compare them with the teachings of Christ to detract from Him as an original teacher is erroneous reasoning, for the originality of a system does not depend so much upon the elements of which it is composed as to the manner in which they are brought into a symmetrical whole and in this respect the Christian type differs both in degree and kind. Great teachers have aligned themselves with universities and considered diplomas, degrees, statistics, philosophies and curriculums of great value, but you will find in the New Testament no course of study, and no examination questions submitted by Christ to his followers. There is no record of commencement exercises and no diplomas and no degrees given. I am not speaking derogatory to this procedure but Jesus as a teacher was unique in that he established his Kingdom and planned his program without the elaborate equipment of appendages, honors and adornments that we of today are associating with teaching and scholarship.

He was unique in that He was infallible.

It was declared by those who heard Him that He spake as one having authority and not as the Scribes and Pharisees. He possessed infinite knowledge.

Simon Peter said, "thou knowest all things." Paul said, "In Him are hidden all the treasures of wisdom and knowledge." He is called the only wise God. He is made unto us wisdom. He had the full measure of knowledge. Others could offer suggestions, but Christ alone could say, "I am the Truth." Others were puzzled and doubted, but Christ never doubted. Others asked questions they could not answer, but Jesus had an answer for every question, and asked questions those around Him could not answer. The truth was in Him, in His mind, heart and life. He had no need to search for truth. He was the certificate of it authority. His affirmation was the highest wisdom upon the subject, and the truthfulness of His statements cannot be denied.

He was unique in that He was sinless.

Never before had man heard a sinless teacher. No guile was found in His mouth. He was the Lamb without spot and blameless. He challenged the world to convict Him of sin.

He was unique in that the truths He taught became a working principle.

Great teachers before Him taught abstract truth but Jesus taught truth and said, "If ye know these

things, happy are ye if ye do them." "Ye shall know the truth and the truth shall set you free." "I am the way, the life and the truth." He called men to obey His commands as well as to know them.

He was unique in that He identified Himself with the truth.

He was truth incarnated. He lived the principles He taught. Shakespeare said, "It is easier to teach twenty men what to do than to be one of the twenty to do what you teach," but Jesus Christ did what He taught. Did He teach philanthropy? He went about doing good. Did He teach to love your enemies? He prayed for His persecutors.

He was unique in His revelations of God to man.

Others had talked about God, but Jesus had revealed Him as our Father. He made known the character and attributes of God such as the world had never heard. He made known the right relationship between God and man and between man and man. He identified himself with God, claimed to be equal with God, and said, "He that hath seen Me, hath seen the Father also."

He was unique in what He taught about the future life.

Others had hoped for it, but Jesus said, "I am the Resurrection, and the Life; He that believeth in me, though he were dead, yet shall he live, and he that liveth and believeth in Me shall never die." John 11:25, 26.

He was a unique teacher in that He taught the forgiveness of sin through His blood.

Imagine, if you please, Socrates saying, as he took the poisoned hemlock, "This is my blood shed for the remission of sin." Jesus said it in reference to His death and we believe it.

He was a unique teacher in that He founded a Kingdom of which He was the King.

He taught the principles and doctrines of it that have revolutionized the world.

He was unique in the effect His teachings produced.

Other teachers might stimulate the conscience, but it was left to Christ to touch and move the conscience of men. His sayings have been introduced to change the thought and doctrines of mankind. The greatest reforms of human society are traced to the utterance of the words of the Nazarene. We declare, without any fear of contradiction, that never man spake like

Christ to the reason, to the conscience, to the will and to the heart. That never man spake with such high authority and conviction. That never man spake with such powerful effect to nature, to disease, to the guilty, to the penitent, to the heavy laden, to the sorrowful and to death, not only to His own generation, but for all generations to come. Time has verified His prophetic utterance that, "Heaven and earth shall pass away, but My word shall not pass away." Therefore, our conclusion is that Christ is a teacher sent from God that stands on a pedestal that has never been approached by any human being, that He is the intellectual master of the world, that His words are immutable, that He continues to hold the leadership of the world on the great questions of morality, life, death and eternity and their solution.

Sir Edwin Arnold, the renowned poet and the author of "The Light of Asia," gives his testimony as follows:

"Christianity rightly viewed is the crowned queen of religions, and immensely superior to any other, and though I am an admirer of much that is great in Hindu philosophy and religion, I would not give one verse of the sermon on the mount for twenty epic poems of Hinduism."

JESUS CHRIST APPROVED BY GOD

"And Jesus, when He was baptized, went up straightway out of the water: and lo, the heavens were opened unto Him, and He saw the Spirit of God ascending like a dove, and lighting upon Him. And lo, a voice from heaven, saying, 'This is my beloved Son, in whom I am well pleased.'" Matt. 3:16, 17.

Again, on the Mount of Transfiguration, while talking to Moses and Elijah, Matthew 17:5, "Behold, a bright cloud overshadowed them, and behold, the voice out of the cloud which said, 'This is my beloved son in whom I am well pleased; hear ye Him.'" The address of Peter on the day of Pentecost, the 2nd chapter of Acts, "Ye men of Israel, hear these words: Jesus of Nazareth, a man approved of God by miracles and wonders and signs, which God did by Him in the midst of you, as ye yourselves also know. Him, being delivered by the determinate counsel and fore-knowledge of God, ye have taken, and by wicked hands have crucified and slain. Whom God hath raised up, having loosed the pains of death, because it was not possible that He should be holden of it."

The greatest of all Christ's miracles was His

resurrection from the dead, in which He was declared to be the Son of God with power by the resurrection from the dead. Others have raised the dead to life, but it was by the power of God as Peter explained, Acts 3:12, when the people looked at him as if the man who had been healed was made whole by some power within the apostles. Said Peter, "Why look ye so earnestly on us as though by our own power or holiness we have made this man to walk? The God of our fathers hath glorified His son Jesus, and through His power and His name hath this man been made strong and given him perfect soundness in the presence of you all."

The Church is built upon the resurrection of Christ. His resurrection is the only satisfactory explanation of the existence of the church as a visible institution and of its influence in the world.

His miracles certify His mission and support His deity. Jesus said, "If ye will not believe Me for My own sake, believe Me for My work's sake." The only Christ that we know is the Christ that performed miracles—the Christ that was raised from the dead. When John the Baptist sent a messenger to ask if Jesus was the Christ, Jesus said, "Go and show the things ye see and hear,—the blind receive their sight, the lame walk, the lepers are cleansed, the deaf

hear, the dead are raised up and the poor have the Gospel preached to them." Matthew 11:3, 4.

His miracles support His claims, insomuch that Nicodemus said, "No man could do these things except he come from God."

To deny that Jesus did and could perform a miracle, is to deny His deity,—that He and the Father are one, that He is the Son of God's love, "in whom we have redemption, the forgiveness of our sins; who is the image of the invisible God, the first born of all creation, for in Him were all things created, in the heavens and upon the earth, things visible and invisible, whether thrones, or dominions, or principalities, or powers; all things have been created through Him, and unto Him: and He is before all things and in Him all things consist and He is the head of the body, the church, who is the beginning, the first born from the dead, that in all things He might have the pre-eminence." Col. 1:14, 15, 16, 17, 18.

If we admit this power belongs to Christ, He can perform any number of miracles as well as one. A miracle assumes the existence of Almighty Power.

In the working of a miracle, it is not necessary to suspend any natural law or employ a higher law. God simply wills, and it is done. He commands, and

there is obedience. If a pear falling from the tree would, by the action of a man's will, be caught in his hands before reaching the ground, it would neither suspend nor violate a law of nature. That which a man can do within the limits of human power, God can surely do with Almighty Power.

The miracles of Jesus illustrate His teachings. He that calmed the storms can calm the storms of life —He that healed the sick can heal the soul that is sin-sick—He that cast out demons, can cast evil out of the hearts of men—He that raised the dead to life can raise us up the last day and give to us life eternal. His miracles show Him in action. The greatest miracle in the world is Christ. The greatest power in the world today is Christianity, the religion of Christ. The greatest life throughout the world is the Christian, and the most uplifting service is the service He has rendered to civilization.

JESUS CHRIST THE SAVIOUR OF THE WORLD

The angel of the Lord, in announcing the coming of Jesus said, "Thou shalt call his name Jesus for it is he that shall save his people from their sins." Matt. 1:21. An angel announced to the shepherds, "Be not afraid, for behold I bring you good tidings of great joy which shall be to all the people, for

there is born to you this day in the city of David, a Saviour who is Christ the Lord." The Samaritans said, "We believe for we have heard for ourselves and know that this is indeed the Saviour of the world." John 4:42. Luke records the words of Peter: "The God of our fathers raised up Jesus, whom ye slew hanging him on a tree, Him did God exalt with his right hand to be a Prince and Saviour to give repentance and remission of sins, and we are witnesses of these things." Acts 5:30, 31, 32.

Paul in his address at Antioch said, "God according to promise brought into Israel a Saviour, Jesus." Acts: 13:23. In Paul's letter to Timothy he speaks frequently of Jesus as "God our Saviour," and says He is "the Saviour of all men, especially them that believe." Paul, in speaking of the abounding grace and love of our Lord, says, "Faithful is the saying and worthy of all acceptation that Christ Jesus came into the world to save sinners of whom I am the chief." Tim. 1:15.

In the second epistle of Peter, five references are made to "Jesus as Lord and Saviour." In the first letter of John 4:14, "The Father sent the Son to be the Saviour of the world."

The author of the letters to the Hebrews declares, "He is able to save to the uttermost, them that come

unto God through Him." Heb. 7:25. In the records of the healing of the man with the palsy and the forgiving of his sons, the Scribes and Pharisees reasoned saying, "Who is this that speaketh blasphemies? Who can forgive sins but God alone?" To which Jesus replied, "That ye may know that the Son of Man hath authority on earth to forgive sins he said unto him that was palsied, 'Take up thy bed and go into thy house.' "

Christ speaking of his mission says, "For the Son of Man came to seek and to save that which was lost." Luke 19:10.

Man must do his part in accepting Christ and believing and obeying His teachings. Paul gives us the facts of the Gospel to be believed in the fifteenth chapter of first Corinthians, "For I delivered unto you first of all that which I received: that Christ died for our sins according to Scriptures and that He was buried and that He hath been raised up on the third day according to the Scriptures." In the first chapter of Galatians he assures us that the Gospel he preached is not of man, but of God, and that it came to him through revelation from Christ Jesus.

This salvation is exclusive in the name of Jesus. Substitution is impossible. Efforts have been made to substitute other names and agencies, and in this

so called substitution we apprehend one of the chief dangers of our present time. These builders of the human temple would set at naught the chief corner-stone of our salvation. They would substitute moral principles and examples, science and philosophy, rationalistic criticism and socialistic theories, sophistical arguments and pretending philanthropy, but all such influences and systems, no matter how plausible, are limited by the horizon of time and have no effects upon the hereafter. They exalt the material above the spiritual and embellish only the outward life and leave the soul untouched and unsaved. They are a delusion and a snare to their followers. Salvation is found in Christ. "No man cometh unto the Father save by him. He is the door into the sheep-fold, and if a man climbeth up any other way he is a thief and a robber." When we affirm that Christ alone can save, we do not deny that other agencies may improve mankind, but they do not save. They may not be opponents of Christ, but they leave the heart uncleansed.

The statesman may assume that human government is the balm of Gilead for the world's woes, yet all history demonstrates that this theory will not bring relief. It may restrain and correct but it will not reform. Salvation is of God and not of the civil

government. The educator may claim a universal system of education as the remedy for vice. He may set self culture as the chief Glory of Man. But what about the Golden Age of Greece? What about the intellectual culture of India? Has not the educator's idea been tested and proved inadequate? Has not vice in the most hideous forms existed in the midst of communities where the highest honor was paid to intellectual culture? Knowledge may admit us to the secrets of nature and open up to us the richest treasures of the mightiest intellects of the world, but this knowledge will not regenerate the heart and change man's moral nature.

The benefactor may lay claim to philanthropy as the efficient remedy for vice. I grant that well directed charity may help to improve the general condition of man, but it will not save from sin.

Jesus did not come as statesman and yet He taught "render unto Cæsar the things that are Cæsar's and unto God the things that are God's." He did not come as a schoolmaster and yet in Him was hidden all the treasures of wisdom and knowledge. He did not come as philanthropist and yet he "went about doing good." What He did was more lasting than founding of schools, giving of laws and building of benevolent institutions. He struck at the

root of the troubles of man. The curse of man is sin and He came to save from sin—its power, guilt and punishment.

Sin is no small thing or Christ would not have come from Heaven and suffered loneliness, disgrace and shame and died upon the cross to save us from sin. It is a terrible thing or God would not have sent his Son to be our Saviour. It is so terrible in its effects that it is ruinous to our souls. Now Christ came to save from sin and to transform the soul into His own likeness. He is the only foundation on which to build for eternity. "And in none other name is their salvation. For neither is there any other name under heaven, that is given among men wherein we must be saved." Acts 4:12. "God commendeth his love toward us, in that while we were yet sinners Christ died for us." Romans 5:8.

This wonderful sacrifice and its bearing toward God and its power on the mind, will and soul of man has been debated through the centuries and has been given many interpretations.

The generally accepted orthodox view of the sacrifice that Christ made is the offering of love that God accepts and wills that man should accept that he might be pardoned. Thus it is that "God was in Christ reconciling the word unto himself." 2 Cor.

5:19. This is God's appeal to the whole world; this is the salvation offered by Christ to all who believe and accept him as their Saviour. In the final analysis each Christian will find his salvation through it. "He is the propitiation for our sins; and not for ours only, but also for the whole world." 1 John 2:2. "There is neither Greek nor Jews, circumcision, nor uncircumcision, Barbarian or Scythian, bond or free but Christ is all in all." Col. 3:11. And every person the world over who accepts Christ may be enabled to say, "I have been redeemed," and may follow after Christ to the great day of redemption.

The book of Hebrews that was written at a later date than the four Gospels, presents Christ as an everlasting High Priest making atonement for our sins.

"It behooved Him in all things to be made like unto His brethren that He might become a merciful and faithful high priest in things pertaining to God to make propitiation for the sins of the people." Heb. 2:17.

"Seeing then that we have a great high priest that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. For we have not a high priest that cannot be touched with a feeling of our infirmities, but one that hath been in all points tempted as we are, yet without sin." Heb. 4:14, 15.

"A forerunner Jesus entered for us, having become high priest forever," Heb. 6:20, "and made sacrifice, once for all, when He offered up Himself." Heb. 7:27.

"A high priest for the good things to come." Heb. 9:11.

Therefore, as Saviour and High Priest, no human Saviour and High Priest will any longer be required; no need of further sacrifices to be offered, and no symbolic repetition of it need be made. This author draws the important lesson from the whole argument in the opening verses of the twelfth chapter of Hebrews: "Let us run with patience the race that is set before us, looking unto Jesus, the Author and Perfecter of our faith, who, for the joy that was set before Him, endured the cross, despising the shame, and hath set down at the right hand of the throne of God."

JESUS CHRIST THE RISEN LORD

The book of Acts presents Jesus as the risen Lord. "Let all the house of Israel, therefore, know assuredly that God hath made Him both Lord and Christ this Jesus whom ye crucified." Acts 2:36.

This wonderful book contains the acts of some of the apostles under the ministration of the Holy Spirit in the establishment of the church. Jesus is presented in a different relationship to His disciples. He moves amongst them under different conditions, as if He belonged to another world. The author declares that "Jesus showed himself alive after His passion by many proofs, appearing among them for the space of forty days." Acts 1:3, before He entered a larger sphere of life, light and love as limitless as the power of God.

His resurrection was necessary and in perfect harmony with His life and teachings. As Simon Peter said, Acts 2:24, "Whom God raised up, having loosed the pangs of death, because it was not possible that He should be holden to it." This passage declares He had to rise from the dead; it was the natural thing to do. In the material world, there are laws that govern everything, and some things are impossible. For example: One person cannot be at two different places at the same time. There are laws that govern the spiritual world, and there are impossible things in the spiritual world, and one of the things that is impossible is that Christ should be holden to death. Otherwise, it would have been a violation of the spiritual law for Him to have remained in the grave. It was the natural thing for Him to do. It was following the natural order in the spiritual world. Had He not risen, it would have been a contradiction of His real character as the author and Prince of life. He, being the resurrection of life, how could it be possible for death to hold Him? It would have been a contradiction of His conduct. During His entire ministry He both claimed and manifested complete power over life. This was manifested in the miracles that He performed; healing the sick, unstopping deaf ears, loosening the

tongue of the dumb, opening the eyes of the blind, and raising the dead to life. Therefore, it would have been out of all harmony for this Author and Giver of Life, who has command over all life, to have remained in the grave. It would have been a contradiction of His commission. He claimed to be the bread of life and the fountain of life. He claimed to have power to destroy him that had power over death. Therefore, for Him to remain in the grave would have been contrary to His claims and commission.

The new name "Lord" is now used in connection with the name of Jesus Christ and in many places seems to overshadow the names as they appear in the Gospels. It now appears many times but it is the same Jesus that was crucified that is now "both Lord and Christ." The question is asked by His disciples, "Lord, will thou at this time restore the kingdom of Israel?" "Thou, Lord, who knowest the hearts," "The Lord added to the Church," "Believers were added to the Lord," "Lord, behold their threatenings," "The Lord said unto me," "Lord what wilt thou have me to do," "They were astonished at the doctrine of the Lord," "The Gentiles were glad and glorified the Lord." The unsaved were instructed to "Believe on the Lord Jesus Christ and thou shalt be

saved." Thus through the book of Acts and on through the epistles, we meet with the risen Lord.

The central theme of the preaching and teaching of the apostles was the resurrection of Christ. It was the cardinal doctrine of their creed. It was their impelling motive and their star of hope. It was the clinching of their faith in Jesus as Christ and Lord. It gave them an indestructible faith that death is vanquished and there is a life eternal. The church is built upon the resurrection of Christ. If there had been no resurrection there had been no church. It gives the church a sure foundation that standeth sure.

The Lord's Day

The Lord's Day has been celebrated from the resurrection of Christ till now as a day of rest and worship in commemoration of the resurrection of the Lord. Among the first converts to Christianity there was the abolition of the seventh and the appointment of the first. The Jews identified their history with the institution of the Sabbath day which they venerated as a patriarchal usage and kept in remembrance of being brought out of the land of bondage. Men love and venerate ancient national customs, and the sacredness of the Sabbath day

existed as a powerful institution among the Jews. To abandon the observance of that day, as every Christian did, and to substitute a new day to perpetuate and commemorate the resurrection of Christ, is an argument of most remarkable force to support Christian faith in the resurrection. Christians have not sufficiently appreciated the import of this evidence. The substitution of the first day instead of the Jewish Sabbath was a positive origination of a new religious institution; it was set apart in commemoration of a new creation. Jesus kept the last Sabbath in the tomb. He arose early on the first day of the week, and thus this day becomes a positive commemorative institution attesting to the truth of the resurrection of Christ.

We read in the New Testament history from the day of His resurrection the Lord honored its weekly return. This was the day on which he had interviews with His disciples, and from that day until now all Christians celebrate it. When the Jews became Christians, they ceased the observance of the Jewish Sabbath and met to worship on the Lord's day. All credible histories and commentaries make note of the change and assign the reason for it. This criteria is an infallible evidence to support the resurrection of Christ. This observance of the first day has been

perpetuated to the present time. *The Holy Spirit* that Christ promised descended upon the Apostles upon the first day of the week, as recorded in Acts 2, thus giving added testimony to the importance of the day. Barnabas in the first century speaks of celebrating the eighth day with joy because the Lord rose from the dead on that day. Justin Martyr in controversy with a Jew states the first day was selected for Christian worship because the Lord rose from the dead and appeared unto His disciples on that day. Antonious in his apology to the Emperor states, "The day we call Sunday we all meet together on which day Jesus Christ rose from the dead." Dionysius of Corinth in his letter to the church in Rome A.D. 170 writes "Today we keep the Lord's Day holy in which we read your letter." Irenæus of Lyons A.D. 170 also bears testimony to the observance of the Lord's day. Tertullian at the close of the second century writes, "The Heathens have their festive days and we do not meddle with them for we have our own worship and solemnities on the Lord's Day." The Alexandrian fathers regarded the first day of the week as sacred in weekly commemoration of the resurrection of the Lord. Pliny the Younger writes to Trajan A.D. 107, "The Christians meet together on a stated day to sing a hymn to Christ

as God, and when this is done they come together again for a meal which they eat in common." Legislation regarding the first day began with Constantine, the first Christian Emperor, who recognized by statute and custom the practice of the Christians.

Paul, in the 15th Chapter of 1st Corinthians, sets forth the consequences if Christ be not risen. "Our preaching is vain, your faith is also in vain. Yea, and we are found false witnesses of God, ye are yet in your sins, then they also that have fallen asleep in Christ have perished, but now hath Christ been raised from the dead, the first fruits of them that sleep."

The resurrection of Christ proves His divinity. "He was declared to be the Son of God with power by the resurrection of the dead."

His resurrection proves His power over death. "Since, then, the children are sharers in flesh and blood, he also himself, in like manner partook of the same; that through death He might bring to naught him that had the power of death, that is, the devil; and might deliver all them who, through fear of death, were all their lifetime subject to bondage." Hebrews 2:14, 15.

In the resurrection of Christ we see soul victory. In Gethsemane His soul triumphed in obedience to

the will of God. On the cross His soul triumphed over physical woes. On the resurrection morn His soul triumphed over the grave. It was a battle between flesh and spirit, and the spirit won. The soul is made a victor over sin and its consequences; over death and its power.

Jesus is the only one who arose from the grave by His own power; the only one who has the power to say, "Because I live, ye shall live also;" the only one who has passed into heavenly places, to return in spirit, and hold communion with man in spirit; the only one who can truthfully say, "I am He that was alive and was dead and am now alive for evermore and have the keys of death and Hades" Rev. 1:18; the only one on whom the Fatherhood of God is reached and on whose head is set the eternal Son of God and proclaimed "King of Kings and Lord of Lords." Therefore, we must not seek Christ in the grave. He is a risen Lord, a living Lord, as the head of the church, working in human hearts, governing the affairs of men, pervading all with His spiritual power and life and transforming the moral life of the world. Death, then, to the Christian, is related to our present existence. It is the lower law and life is the higher law. Death is only relative; life is the real principle. We die into liberty. Physical death is

secondary and is essential in order to enter the life beyond. It is dying to live again. We are not to look at death, but to immortality.

The terrible thing is the sin unto death, but the Christian view is that of belonging to a spiritual realm of which Christ is King and of having eternal redemption through Him.

JESUS CHRIST THE HOPE OF ETERNAL LIFE

Christ alone hath the words of eternal life. Peter said, "Thou hast the words of eternal life." The rich young ruler that came running to Him with the question, "What shall I do to inherit eternal life?"

It is a question of vast importance that represents one of the deepest cravings of the human heart. It is a question, not only written in the Gospels, but written in all religions and upon all the philosophies, poetries and mysteries of humanity. It is a question that is commanding the thought of the ages; it is the young man's question; it is the old man's question. This question implies an existence beyond the grave. It implies a life in relation to the spiritual system.

In the resurrection of Christ, we have the assurance that we shall not drop into oblivion and forgetfulness. The risen Lord is sure evidence of the life

to come. God who gave us life here on earth will continue our lives throughout all eternity. It is a continuation of this life beyond the grave without the physical body. It is the future of the soul that does not die with the body, that neither sleeps nor is destroyed, but enters upon another existence where it lives and acts in a glorified vessel. Jesus spoke of the future with as much familiarity as the present. It is taught in the Scriptures by many different expressions: "eternal life," "everlasting life," "eternal redemption," "eternal destruction." It includes duration beyond calculation.

Christ gives that for which humanity hoped, prophets predicted, poets wrote and philosophers reasoned. "The gift of God is eternal life through Christ." "He that believeth on the Son hath eternal life." "He is the living one" that is "alive for evermore, and has the keys of death and Hades."

We are urged to "lay hold on eternal life." This is a strong expression and implies that we should grasp it firmly and hold on to it as the only source of safety, as a drowning man would hold on to a rope cast out to save him.

The Christian view of life, here and hereafter, gives assurance that we are creatures of two worlds. As it requires two summers to grow the hollyhock,

so it requires two worlds for the existence of man and his completion. Therefore, we ought to be thankful that in the resurrection of Christ we have the proof of our own resurrection, for as the first fruits were gathered, so shall the whole harvest be gathered. He is the father and we the children of the resurrection. The spirit that raised Christ from the dead shall raise us up at the last day. He gave His life that we might have eternal life, an ideal life, a lofty life, a life of love given by the author of life that shall abundantly satisfy every believer for time and eternity. Therefore, we should be thankful for the hope of eternal life through Christ.

The question is frequently asked, "Shall we know each other in that world to come?" Here we need bodies through which we may express ourselves and in the world to come the Scriptures teach us that we shall have spiritual bodies. Reasoning both by analogy and the Scriptures, we may rest assured that we will know each other in the life to come. Our happiness here depends upon knowing each other, and from Scriptural representation, this joy shall not be lessened, but heightened in the future existence. When we consider what has been accomplished with the telephone, telegraph, radio and other agencies, we may have some hint of the possibilities of com-

munication in the future life, where, clothed with spiritual bodies and with finer instruments, we may communicate with our loved ones without regard to distance. If the faith of the scientist and the possibilities of his discoveries in the realm of nature seem to be unlimited, what may we expect of the possibilities of faith when we put into action the teaching that "all things are possible to them that believe?" If, in this life, the teachings and spirit of Christ could be realized the world over, we should have a new world wherein would dwell righteousness, and wars would be no more and the lion and the lamb would lie down together.

JESUS CHRIST THE LIFE OF THE WORLD

Said Jesus, "I came that they may have life and have it more abundantly." John 10:10. "In Him was life and the life was the light of men." John 1:4. The Gospels present Jesus as the fountain of all life.

The epistles, written to the various churches, give evidence to the presence of Christ in the life and hearts of those who wrote them as a personal, spiritual realization that cannot be doubted. This presence is not a mental illusion, not a dream, but a personal experience. Paul says, "I know whom I

have believed, and am persuaded He is able to keep all I have committed to Him against that day." This testimony was based on Paul's experience. Paul knew many who had seen Jesus and knew Him in the flesh. Says he, "Though we have known Christ after the flesh, yet now henceforth know we Him no more." Again Paul said, "I am crucified with Christ; nevertheless I live, yet not I, but Christ liveth in me, and the life which I now live in the flesh I live by the faith in the Son of God, who loved me and gave himself for me." John left his testimony in the words, "Hereby we know that He abideth in us by the spirit which He hath given us." There are many Christians who have given similar testimony. This is in harmony with Christ's teachings and promises.

"He that believeth, hath the witness in himself."

"If any one will keep my commandments, I will love him and come unto him and manifest myself unto him."

"Ye shall know the truth and the truth shall make you free."

"Lo, I am with you always, even unto the end of the world."

"If any man willeth to do His will, he shall know of the doctrine, whether it is of God." John 7:17.

This experience is not based upon a ritual or a book or the assurance of a friend, but it is a spiritual presence in the soul. This presence is oft expressed in the great hymns that are sung around the world, as rich treasures flowing from the hearts of those that love the Lord. When Christian knowledge and faith are transmuted into experience, the love of God, is manifested unto us.

JESUS CHRIST IN THE SOCIAL LIFE OF THE WORLD

When Christ appeared, no consideration was given to the human race as a family. Paul amazed the Athenian philosophers when he declared that "God had made of one blood all nations of men on all the face of the earth and hath determined the times before appointed and the bounds and their habitations if haply they might feel after Him and find Him, though He be not very far from every one of us, for in Him we live, and move, and have our being."

When Christ appeared, jealousy and hatred were common. There was antagonism between men and nations. The Greek said, "I am a Greek and you are a Barbarian." The Israelite said, "I am a Jew, and you are a Gentile dog." The Roman preferred the

private citizenship of his country to that of being a king of any other nation. This antagonism prevailed everywhere, and disputes were settled by war. No consideration was given to statesmanship or diplomacy or the brotherhood of man.

One of the missions of Christ was to teach men of the Father and how they might be brothers. Our social relations from the Christian viewpoint is not that of antipathy or isolation, but of brotherly love; of friendly and mutual interest.

In this respect Christ has outclassed all the moralists and philosophers of the world, and now, after nearly twenty centuries, He is still powerfully energizing the social and spiritual world with His teachings, life and spirit. The life of Christianity consists neither in a body of precepts, rituals nor philosophy; but in a personal history and experience.

Of the three great religions, besides Christianity, Brahmanism, Buddhism and Mohammedanism, the essential principles consist in a body of dogmas, and not in a personal history, and would remain complete if their founders were forgotten, but to remove the founder out of Christianity would be its destruction, for Christ is the foundation, not only of the prophets and apostles, but for the whole religion of which He is the founder.

It is His divine life that pervades His character and the world that distinguishes Him from all mankind and that constitutes the secret of His power. Mr. Lecky, in the second volume of his "History of Morality from Augustus to Charlemagne," writes as follows: "It was reserved for Christianity to present to the world an ideal character, which, through all the changes of eighteen centuries, has filled the hearts of men with an impassioned love; and has shown itself capable of acting on all ages, nations, temperaments and conditions, and has not only been the highest pattern of virtue, but the highest incentive to its practice, and has exerted so deep an influence that it may truly be said that the simple record of three short years of active life has done more to regenerate and soften mankind than all the disquisitions of philosophers, and all the exhortations of moralists." This has been the well-spring of whatever is best and purest in the Christian life. Amid all the sins and failings, and all the priestcraft, the persecution and fanaticism which have defaced the church, it has preserved in the character and example of its founder an enduring principle of regeneration.

Goethe, the great German, said, "I look upon all the four Gospels as thoroughly genuine; for there is

in them the reflection of a greatness which emanated from the person of Jesus, and which was as divine a kind as ever was seen upon earth."

Many other witnesses might be easily adduced, but I think that the above quoted passages will be admitted, even by the skeptical, to be a correct statement of facts as they are presented to us in history. He is not only the ideal man, and the highest pattern of virtue that has appeared amongst men, but discloses the highest incentive to the practice of virtue, love and devotion. His influence is everywhere stamped on the pages of history. His coming has created an unparalleled epoch in human history.

His influence is seen in the ministry of pity. When He came there was only one altar erected to pity in all the world. He taught that no people can become great whose social life is not dominated by the law of pity. As a result of this doctrine, even the life of the dumb animal has become sacred, for in most Christian nations cruelty to these creatures is an offense punished by law.

"It is impossible," says S. J. Hoban in "Great Realities," "adequately to express the difference Christ has made. All that is best in our modern civilization has its source in Him. We see it in a new social era. When the Day spring from on high visited

us, the fact was seen in the social emancipation of the people. One can almost imagine that throughout the dungeons of the world, every chain shook and slackened when He preached liberty to the captive, and how every slave felt the thrill of a new hope. Think of what it meant in a day when children had practically no rights, when He took a child in His arms and made it the type of the simplicity of His Gospel and the symbol of the purity of His kingdom. Think of what it meant in a day when women had no rights, that He gave them His friendship, and accepted theirs. This meant for women their true emancipation, and to men the birth of all that we call chivalry."

JESUS CHRIST IN THE COMMERCIAL LIFE OF THE WORLD

While we bow our heads with shame at the deceit, dishonesty and graft in some business transactions, yet on the other hand there is a continually rising demand in the commercial world for the recognition and practice of Christian ethics. It requires but a moment's reflection to convince a person that we owe much of our commercial prosperity to the benign influences of our religion. Christianity teaches the principles of successful trade. "Be not

slothful in business; fervent in spirit, serving the Lord." "Seest thou a man diligent in business? he shall stand before kings." Integrity is indispensable to successful trade. Honesty is an absolute necessity. Temperance and self-control are requisites to success in business. Christian business men have put in practice their religion and God has blessed them and made them prosperous; they have stood for that righteousness that exalteth a nation; and while this may refer to spiritual exaltation, who can say it is not also true of commercial exaltation? Our national wealth is constantly increasing. The wealth of the world belongs to Christian nations. Their vessels sail upon every sea and are found in every port; their railroads span the continents; their cables wire across the deep; their airships wing their way through space; their radio messages are heard everywhere; the great industries of the world are in their hands; they are the great money lenders of the world; they stand first in the mechanical inventions and scientific discoveries that bless humanity. To what are we indebted for this power? Not our ingenuity, for the Chinese are more ingenious; not our energy, for other nations are just as industrious. Are not these victories monuments to the power of Christianity? By improving society by her life and

light, she has created temporal blessings and witnesses in her favor.

The first sentence that was ever flashed over the electric wire in America were the words, "Behold, what hath God wrought." The first words that flashed over the electric cable through the dungeons of the deep were, "Glory to God in the highest, and on earth, peace, good will toward men." The advent of Christ caused a division of time insomuch that we now reckon time as before and after Christ.

JESUS CHRIST IN THE LITERARY LIFE OF THE WORLD

Whence cometh the classic poets? They were born in the homes of Christendom and without there is a barren wilderness. Whence cometh the great musical composers and hymn writers? Christianity is a religion of music, producing a melody in the heart and life that has been expressed in poetry and song. Whence cometh the great scientists of the world? No matter what their views may be on the Bible and the church, they belong to Christian nations. Great thinkers are ofttimes misunderstood. They are frequently in advance of the world in their thinking. There is room for diversity of opinion upon the non-essentials in re-

ligion. A man may repudiate to considerable extent some written creed of a church, and still be a Christian. Henry Drummond, the Christian scientist, states that Huxley never said anything against Christ, and that he said "Science is not Christianity, but it is not anti-Christianity." It is a matter of record that more than one-half of the presidents of the Royal Society of London are men of Christian faith. When Darwin visited the island of Terra del Fuego, he saw such a low state of civilization that he told the missionaries they might as well go home, as it would be impossible to Christianize the natives. Several years afterwards he visited the same island, and saw the great change that had come over the natives through the labors of the missionaries, and he wrote a letter to the secretary of the missionary society and withdrew what he had said and inclosed a check for twenty pounds, and continued sending that amount as his annual contribution to the society until the close of his life.

Sir William Thompson, Professor of Physics in the Glasgow University, opened his lecture every morning with prayer.

An examination into the annals of the great authors and founders of the sciences since the dark ages will convince one that they saw the charter of

supreme intelligence written on every page of creation, providence and redemption. Gladstone said he knew sixty men of great minds, and fifty-four of them were Christians. James Walker, once president of Harvard, in an address to his students said, "I cannot recall a single individual of the highest order of mind who has set himself in opposition to religion. The active enemies of religion are made up, mostly, of men ambitious of greatness, but unable to achieve it."

JESUS CHRIST IN THE HOME LIFE OF THE WORLD

Christ has made a great change in the home life of the world, insomuch that all Christian nations consider the home the planting ground of morality and the cradle of religion. The higher civilization the greater the importance attached to the home. The home life comes first. Here the moral atmosphere is created in which all the inmates live and move and have their being. The religion of the nation, in the final analysis, is that of the home. If the home is without religion the houses of worship will be empty and the nation will be without religion. It is in the home that the feet are directed toward the house of God. That philanthropy that blesses the

world is fed by the thousand little acts of kindness and love that begin in the home. The home is the first school for the child. Herbert Spencer said one good mother is worth a hundred school teachers, and one ounce of mother is worth a pound of parson.

A volume could be written about the influence of Christian homes on the lives and activities of our great men and women. The little prayer taught at mother's knee is never forgotten. The manners, language, and customs of the home are carried all through life and exert their influence for good or evil, hence the importance of the Christian home. If Christianity is taught and practiced in the home then father and mother, husband and wife will live in peace, then parents will set a good example for their children and seek to rear them in the nurture of the Lord and to train them in the way they should go, and out from such homes will go young men and women to become blessings to humanity and to fill positions of honor, trust and usefulness.

JESUS CHRIST THE ANSWER TO THE SOUL'S THIRST

Search all history, examine all religions, encircle the world, travel through many nations and mingle

with many people, and if there is any one thing more dominant than another, it is the depth and invincibility of the religious instinct of man. You will find it amongst the Aborigines of Australia, the Maoris of New Zealand, the numerous tribes of the Isles of the South Seas, the American Indians, the many religions of Asia as well as amongst the people of all Christendom. You may be grieved over the superstitions and pathetic rites, but when you consider the impulses that prompt them, man must have a god. The human race aspires Godward, and hungers for the eternal and infinite. Man did not create this instinct. It is a part of our being. It is in our constitution. It is so deep seated that the only logical conclusion is that these yearnings must be related to some corresponding facts in the universe. The hunger of the soul is so great that there must be food somewhere to satisfy it, and when Jesus likened Himself to bread, it was in answer to a demand that was fundamental. The God of nature never creates an instinct that He does not satisfy, and God in the spiritual world never creates aspirations that He will not satisfy. We need, and must have, some one to satisfy these longings of the soul. We need some one to answer these questions about body, mind and spirit, about man's relationship to

man and to God, about suffering and sorrow, about death and the hereafter, and thanks be to God, Christ comes to satisfy this soul hunger.

Another desire of the soul is for the forgiveness of sin, a desire to many that swallows up all other desires; no want of our nature is deeper than the desire to have our hearts cleansed of sin and to have the idols of envy, revenge, jealousy and intemperance cast out, and the soul washed and made whiter than snow. To whom shall we go for forgiveness but to Christ, for in Him there is redemption, even the forgiveness of sin?

Another longing of the soul is to have someone aid us in conquering death. This shadowy monster is always cast before us; it comes in season of danger and sickness; it comes on all sides, striking down friend and foe, old and young. Humanity is kept in bondage through fear of death. Jesus, who conquered death, has promised to deliver us from this awful monster that haunts humanity. He has promised to guide us even unto death and to receive us in the heavenly mansions whither He has gone to prepare for His followers. "He that cometh to me shall never hunger, and he that believeth in me shall never thirst." John 6:35. Christ satisfies the thirst of the soul and answers the questions of life.

Carlyle once said to Professor Tyndall, "there is something in man that your science cannot satisfy." Science is good, philosophy is good, culture is good, but that cannot satisfy the human soul. Money, for which men are losing their souls, cannot satisfy, and whosoever drinks of these waters shall thirst again, but in Christ, there is a fountain from which, if we drink, we shall never thirst. During a serious illness through which Rudyard Kipling was passing some years ago, the nurse noticed the author's lips were moving, and thinking he desired something, she bent over him and heard him pray, "Now I lay me down to sleep." She apologized and begged his pardon, saying she thought he wanted something, and he replied, "I want my heavenly Father."

No man can be satisfied until his deepest nature is satisfied. Deep longings require something deeper than man's wisdom can offer. Christ comes from the depth of God's love to satisfy, and when we come to Him and awake in His likeness here and hereafter we shall be satisfied with His forgiveness, likeness and love.

JESUS CHRIST TRIUMPHANT OVER POWERFUL ENEMIES

Behold what has been accomplished. Christ has marched with stately steps across the centuries and

by love and patience has triumphed. Christ said that the gates of Hades should not prevail against His church. Christianity has been both hostile and aggressive in asking, not for equal standing with other gods, but that they should be forsaken and Christ alone be accepted and worshipped. Had we of today been living in the time of Christ and known Him and His followers we never would have predicted any great victories for His religion. The founder of Christianity was born in a manger of a humble Galilean peasant woman; He spent most of his life in a town of which a citizen of a neighboring town said "Can any good thing come out of Nazareth." Christ's reputation was scarcely known beyond the narrow confines of Palestine; he gave to the world no system of philosophy; he attended none of the great universities; his public ministry lasted but three years; he was rejected by the Jews, "He came to his own and his own received him not;" he was condemned as a malefactor and crucified by the Romans between two thieves. Likewise his doctrines were contrary to the established religions of the time. The story of the cross, of faith in him as the promised Messiah, of repentance in his name and obedience to his commands were stumbling blocks to the Jews, foolishness to the Greeks and

nonsense to the Romans; likewise his followers were drawn together from obscure corners of the country, they were without political or commercial or literary standing; could we have seen them as they traveled about with their Lord we never would have predicted that their names and message would be heard before greater tribunals than those of Rome or Jerusalem or Athens; could we have seen the apostles writhing under the whip of the Sanhedrin; could we have seen them chained in prison cells for preaching the Gospel of Christ, we never would have predicted that these men would be able to execute the great commission received from Mount Olive to "Go ye into all the world and preach the Gospel to every creature." Consider for a moment the mighty opposition that this new-born religion met from enemies ancient in history, mighty in extent, powerful in arms and unlimited in resources.

The first effort to destroy the church was made by Judaism. This religion was made up and consolidated by fifteen hundred years of glorious history, and while Judaism was divided into various sects, like the Sadducees, the Pharisees, the Essenes and the Heronians, yet they united against Christianity. From the very first they opposed the preaching in the name of Christ, but the apostles continued

to preach, and for so doing they were imprisoned and scourged. James was beheaded; and Stephen, one of the deacons, was stoned to death. The persecution from Judaism was very powerful, and it made havoc of the early church, and scattered the disciples abroad, who went everywhere preaching the Word. But all the combined forces of Judaism with their relentless opposition, could not destroy the newborn religion. This effort continued for a period of about thirty years, then came the bolt when Titus laid siege to Jerusalem, destroying the city and burning the temple, so that the beginning of desolation, as had been predicted by Jesus, became evident, and the first effort to destroy Christianity was a failure.

The Opposition of Paganism to Christianity.

The struggle with paganism was more varied and prolonged than with Judaism. Paganism assumed different forms in different cities. It was corrupt and Christianity was pure. Paganism worshipped many gods, Christianity but one God. Paganism was cruel, Christianity was sympathetic. Paganism engaged in gladiatorial games; Christianity spurned such inhuman sport. The first opposition of the pagans was by spreading evil propaganda, but this was met with

patience and purity on the part of the Christians. Because Christians met at night in secret places, pagans spread the report that they were practicing abominable vices, and thus the Christians became the targets of bitter persecution. Pagans resorted to ridicule, philosophy and argument, and brought forth the best writers, but they were more than matched by the advocates of Christianity. The pagans sought to introduce other religions, but Christianity towered above them all, showing Christ the only God worthy of being worshipped. Every argument of paganism having failed, they resorted to violence and to arms. By this force, it conquered Pompey's army, rendered Gaul tributary, subdued Britain and made the rivers of the world roll along her victories. Her army was reinforced by the ever increasing population of inhabitants. The arguments of paganism having failed, they turned the army upon the Christians. For nearly three hundred years Rome put the Christians to the sword, nailed them to crosses, burned them at stakes, threw them to the wild beasts, but the gates of Hades could not prevail against the Church of Christ. To these persecutions the church yielded some of her noblest bishops, her best authors and her purest women. In the midst of it all they stood forth stronger than the conquerors.

Ignatius said, "the nearer I am to the sword, the nearer I am to God." The blood of the Christians was the seed of the church. This thing was of God, and paganism could not overthrow it. The tide seemed to reach its climax when the Roman Emperor, Julian the Apostate, lay dying, and gathering a handful of hot sand that was wet with his blood, he threw it heavenward exclaiming, "Oh, Galilean, thou hast conquered!" Thus, in the early history, the church was opposed by powerful enemies, but it fought no losing battle. Constantine, the first Christian Emperor of Rome, entered the palaces of Cæsar declaring Rome to be the capital of the Christian Empire.

Had there not been a risen Lord in the midst of the church to sustain her early conflicts, it would have ceased to exist and been overthrown by her early enemies. We have not the time to record the opposition to Christianity from Barbarism, Mohammedanism and Infidelity.

At present the subtle arguments of Rationalists are being used against Christianity to breed doubt. This form of skepticism has been fostered by some critics purporting to be worshippers of reason. It sometimes travels under the guise of higher criticism; it has been running its way around the world

smiting the church hip and thigh. It seems to be the purpose of these Rationalists to raise questions only to criticize and breed doubt. They see only the letter that killeth and not the spirit that giveth life. They seek to array difficulties against great and abiding principles; they seem to be unable to grasp a large array of facts well established in history. They find difficulties in the evidences that support Christianity and in the origin, spread and influence of Christianity that have convinced and swayed the greatest minds of the world and led them to accept Christ as divine. They would destroy the very foundations of our civilization and give nothing in return. They would take away our Christ and give us the devil. We may not understand all about the sun but we know it shines and that it is good; we may find some mysteries in the Gospel plan of Salvation but we know that it has been the greatest blessing and mightiest energizing moral force the world has ever received. Rationalists admit they cannot explain Christ and account for him as other men in history. Some things are foregone facts; Rationalists did not discover Christ for he is of God; nor the Gospel of Christ for it is not of Man's origin; nor the Salvation of Christ for it is of Heaven. Christianity teaches as Ter-

tullian said before the Roman Senate, "The Gospel teaches love to God, love to our fellowmen and personal purity." It teaches the relationship of man to his fellowmen is not that of antagonism or isolation but that of brotherly interest and mutual helpfulness. The great leaders in the world's movements of today recognize the fact that the practice of Christ's teachings would bring a reign of peace and abolish war. All students of history know the mightiest forces of the world have opposed Christianity, and they also know the church has withstood every attack and rides on triumphantly from conquest to conquest and supports Christ's affirmation that the Gates of Hades shall not prevail against it.

Christianity encircling the world.

It was prophesied the knowledge of the Lord would extend from the rivers to the ends of the world, and that all should know him. Christ in his illuminating and civilizing power has encircled the whole world. His followers have the wand of civilization and introducing his religion to the people of Asia and Africa and the isles of the sea have brought to them a new hope. The underlying principles of Christianity that have been introduced in

those nations are gradually changing the old established customs that retarded progress to those of the nations that have Christ for their Lord. The majority of the great leaders in the revolutionary movements in Asia are reputed to be Christian men. I have traveled amongst the Islands of the South Seas where many of the Islanders in times past were head hunters and cannibals, but are now worshipping the Lord, living together in peace and happiness, and the drums that were beaten to call the tribe together to cannibalistic feasts are now beaten to call them together to worship the Lord, and to partake of the Lord's Supper. These victories have cost a heavy price in blood, life, toil and treasure beyond calculation. Since that dark day when Christ shed his blood on Calvary's cross, millions of men and women have sealed their faith with their blood. The words in the letter to the Hebrews may appropriately be applied to them, "Those are they who through faith, subdued kingdoms, wrought righteousness, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of aliens." These who have wrought in faith, labored in love, suffered in prisons and shed their blood as martyrs and pio-

neers for Christ should deepen our devotion and reinforce our loyalty to Christ and the Church.

The words and counsel of Gamaliel are apropos at this time. When the apostles were brought before the High Priests for their persistence in preaching Jesus as Christ they were minded to slay them but there stood up one in the council, a Pharisee named Gamaliel, a doctor of the law, had in honor of all the people, and commanded to put the men forth for a little while, and he said, "Refrain from these men and let them alone for if this counsel or this work be of men it will be overthrown, but if it is of God ye will not be able to overthrow it; lest haply ye be found even to fight against God. And to him they agreed." In this brief survey of the opposing forces to Christianity, it is evident they were fighting against a mightier power than that wielded by men, armies, and nations.

But what about the future? Has the church weaknesses and enemies that may eventually overthrow it, or are we on safe ground and traveling toward the final victory for the Lord? Many religions have come to their culmination and their death. Many nations have risen to glory only to fade away in everlasting night. The ancient ruins, covered cities, and monuments bespeak of mighty nations and populous

cities of the past that are now no more. The religions of Babylonia, Egypt, Greece, and Rome are no more. The Jewish people that for centuries held the oracles of God and were his chosen people are now scattered throughout the world with no national home and no temple worship. Shall Christianity take its place with other religions that have appeared on the earth and then disappeared never to rise again? I think not, because Christianity has the essential principles, divine ideals and guidance of its founder that were lacking in other religions. Man with all his boasted progress will never outgrow Christianity. Christ and the Church have the truth and so long as it shines it will not be outgrown. Christianity is a religion of righteousness and man will never outgrow that which is right. Christianity teaches the right relationship of man to his fellowman and of man to God, and these principles have in them the elements of permanency, and are calculated to produce a more complete development of the individual and a better organization of society.

These things being true, Christian America must accept her commission as a most sacred trust in helping to Christianize the world. What a glorious in-

spiration to our people. Behold the magnitude of the enterprise—the Christian conquest of the world! What an incentive to authors, statesmen, students, teachers, editors and ministers to educate and prepare the people for the winning of men to Jesus Christ.

In these days when great commercial trusts are being organized, when nations are grouping as families for political and commercial purposes, when Leagues and World Courts are striving for world peace, how important it is for the church to awaken to her weaknesses and overcome them, to her divisions and to unite in heart, spirit and judgment and to marshal her forces to prevent the decline of religion and morals, to keep the body and soul of the race healthy and to work together with the Lord for the spiritual conquest of the world.

To this end my faith leads me to believe that divine providence has placed the Anglo-Saxon in every zone from the tropics to the Arctic for a purpose. He is there not only for commercial and political purposes but to open up the dark places and let in the Light of Christianity; he is there to lessen poverty and to drive out plague, pestilence and famine; he is there to promote and increase the comfort and happiness of the people; he is there to supplant the

oppressive institutions of the old world with those of the light and love of the new world; he is there to introduce the principles of liberty enjoyed by a sovereign people; he is there for the salvation of the human race and the glory of God; he is there to prepare the world for that "peace on earth and good will to men" announced by the angels on the plains of Bethlehem more than nineteen hundred years ago.

CONCLUSION: JESUS CHRIST CROWNED

In our study, we have found that Jesus Christ is no invention of man, no myth, no impostor, and unexplained by humanism. The Gospels are credible Memoirs of Christ. In our search we have found Christ the "Fulfiller of the Law and the Prophets;" that "He is God Incarnate"; that "He is a Teacher sent from God;" that "He is Approved by God;" that "He is the Saviour of the World;" that "He is the Risen Lord;" that "He is the Life of the World;" that "He is the hope of Eternal Life;" that "He is the answer to the Soul's Thirst."

The Gates of Hades have not prevailed against the church. The church has been victorious over her mightiest enemies. Christianity has passed through the stages of toleration, opposition, persecution,

recognition and is now in the period of general acceptance. Man will never outgrow the teachings, principles, ideals and spirit of Christianity. The words of Christ are immutable. The Kingdom of Christ is an everlasting kingdom and is destined to encircle the world with its leavening power.

Our faith in Christ is not misplaced, our trust in Him for the forgiveness of sins will not disappoint us; our loved ones who died in the faith have not perished, our hope of immortality through Christ is a sure anchor to the soul.

We have the promise that those who seek Him with all the heart shall find Him, and in finding Him they will find pardon, peace, eternal life. In finding this pearl of great price they will find the greatest possibilities of soul development and the most effectual motives to incite to the service of humanity. Those who have found Him should emulate the example of Andrew who went in search of his brother Peter and brought him to Jesus that he might enjoy the presence and fellowship of Christ, salvation from sin and service in the Master's kingdom.

The blessings of Christianity in the alleviation of the woes of humanity has led some to devote all

their energies, time and money to the practice of Christ's teachings in service to the neglect of the study of the Scriptures, to meditation, devotion and worship. All hail to this service that is surely a sweet smelling savor in the sight of God, but all such good people may be assured they will never find Christ spiritually until they find Him in their own souls and hearts. For, "God is a spirit, and they that worship him must worship him in spirit and truth." Neither should be neglected; "this do, and leave not the other undone." We know God as we know Jesus Christ, and as we see the unfolding of God's will in Christ and in the hearts and activities of the Christian people throughout the world.

In the nineteenth chapter of the revelation of John, we have a wonderful picture wherein John saw the heavens opened and a white horse, and he that sat thereon called "Faithful and True," and upon "His head are many crowns," and He hath on His garment and on His thigh a name written, "King of Kings and Lord of Lords." He that wore a crown of thorns is now wearing a crown of honor and glory. Surely if all the hosts of Heaven crown Him King of Kings and Lord of Lords the redeemed on earth should crown Him as Lord and Christ. Let us crown Him with our love and service.

"Now unto Him that is able to guard you from stumbling, and to set you before the presence of His glory, without blemish, in exceeding joy, to the only God, our Saviour, through Jesus Christ our Lord, be glory, majesty, dominion and power, before all time, and now and forevermore. Amen." Jude 24:25.

ABOUT DR. BRANDT

Born in 1860, Dr. Brandt has to his credit a long and distinguished record of Christian service. He has held prominent Disciples pastorates in Denver, Terre Haute, Toledo, Valparaiso, St. Louis, Muskogee, and in the Cathedral Church of Christ, Melbourne, Australia. He has also served as a general evangelist and is well known as a lyceum lecturer. He is the author of a number of books on religious subjects—among them "Marriage and the Home," "The False and the True," "Soul Saving Sermons," and "Great Bible Questions."

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